

The POPE's Bull,

AGAINST

The Arch-Bishop of Cambray's Book, in full length.

INNOCENT XII. POPE,
Ad Perpetuam Rei Memoriam.

WHEREAS we have formerly been Advertised of the Publication of a Certain Book, Written in French, and Entituled; *The Explication of the Maxims of the Saints, Concerning the Internal Life*, by Monsieur Francis de Salignac Fenelon, Arch-Bishop of Cambray, &c. And whereas so great and frequent Complaints have been raised in France of the Unsoundness of the Doctrin Contained in the said Book, as requires the timely Assistance of our Pastoral Care; we have therefore Committed the said Book to be Examined seriously (as the weightiness of the Subject seemed to require) to several of our Reverend Brethren, the Cardinals and other Doctors of Divinity. Accordingly, in obedience to our Commands, after they by a constant and exact Enquiry, had discussed several Propositions taken out of that Book in several Congregations, they have Certified to us, both by word of Mouth, and by Writing, what was their Opinion of each particular. Having therefore heard their Sentiments, and being willing to prevent (as far as is allowed us by a Power from on High) the dangers of Christ's Flock, Entrusted to Us by the Eternal Shepherd: We, by our own proper Motion, out of our own certain Knowledge, and Mature deliberation, and by the Plenitude of our Apostolical Power, do by these Presents, Condemn and Disallow the aforesaid Book, wheresoever, in whatsoever Language, or by whatsoever Edition or Version hitherto Printed, or hereafter to be Printed; because by the Reading and Perusal thereof, the Faithful may by degrees, be drawn into Errors already Condemned by the Catholick Church; and because it contains such Propositions as are by an Express or implied Sense, Rash, Scandalous, Harsh, Offensive to Pious Ears, Pernicious in Practice; and respectively Erroneous.

We further prohibit and forbid all and every the Faithful, from Printing, Discribing, Reading, Keeping, and Perusing the said Book, under pain of Excommunication *ipso facto*, without any further Declaration. We will,

will, and by vertue of *Our* Apostolical Authority, Command that all persons who have the said Book in their Possession, do forthwith, upon sight of this our Letter, deliver up, and wholly Lodge it in the Hands of the Ordinaries of the Respective places, or of the Inquisitors. The Propositions in the said Book contained, on which we thought fit to pass the Censure of *Our* Apostolical Sentence, Translated out of *French* into *Latin*, are in Substance as follows, *viz.*

1. There is an habitual State of Divine Love, which is pure Charity, unmixed with any Alloy of self-Interest. Neither the fear of Punishments, nor the desire of Rewards have any thing to do with it. Nor is God any longer Loved, for Merit, for Perfection, or for any Felicity, to be met with in Loving him.

2. In the State of a Contemplative or Unitive Life, all Motives arising from Hope and Fear are laid aside.

3. That which is Essential in the Direction of a Soul to this Love, is nothing else; but to follow Step by Step the Grace of GOD with Infinite Patience, Precaution, and Exactness. Men must keep within those bounds, that so GOD may be left to be the Sole Agent, and not lead them to Pure Love, till he begins by the Internal Unction, to open the heart for this Word, which is so hard a Saying to Souls as yet full of themselves, as may either Scandalize them, or cause some disturbance to them.

4. In a State of Holy Indifference, the Soul no longer retains any voluntary and deliberate desires for its own interest, unless in such Cases, wherein it does not *Bona Fide*, Co-operat wholly for its own sake alone.

5. In the same State of Holy Indifference, we will nothing for our selves, but all things for GOD. We desire nothing that may be Perfect and Happy for our own proper Interest, but desire all Perfection and Happiness so far forth as GOD is pleased to effect it, that so we may Will these things by the Impulse of his Grace.

6. In this State we no longer desire Salvation, as our own Salvation, as Eternal Redemption, as the Reward of our Merits; but we Freely Will it, as the Glory and good Pleasure of GOD, as a thing He Wills, and would have us to Will for His Sake.

7. Dereliction is nothing else but a Mans Renouncing and denying of himself, which JESUS CHRIST Requires of us in the Gospel, after we have forsaken all External things. This Self-denial Relates only to our own private Interest. The greatest probations, in which this Self-denial or Dereliction of our selves ought to be Exercised, are the Temptations, by which GOD who is the Rival, would Purifie our Love, by shewing that it has no other Sanctuary, nor any other Hope, no not so much as what Relates to our Everlasting Interest.

8. All the Sacrifices, that are wont to be Offered by Souls the least Interested about their Eternal Happiness, are Conditional. But this Sacrifice cannot be absolute in an ordinary State. In the Single Instance of extream Trials, this Sacrifice becomes in some Measure absolute.

9. In extream Trials, the Soul may be invincibly perswaded by a Reflexive Perswasion, and such a Perswasion as arises not from the depth of Conscience; that she is Reprobated by GOD.

10. Then the Soul separated from it self, Cries out with CHRIST on the Cross, saying; *My GOD, my GOD, why hast Thou forsaken Me?* In this involuntary Impression of desperation, it offers up an absolute Sacrifice of its Self-interest, as to what relates to Eternity.

11. In this State the Soul foregoes all Hope of its own private Interest, but in the Superior part, That is, in its direct and inward Acts, never parts with that Perfect Hope, which is the Disinterested desire of the promises.

12. The Director may then permit such a Soul to acquiesce simply in the loss of its own private Interest, and in that Just Condemnation, which it believes is inflicted on it by GOD.

13. The Inferior part of CHRIST on the Cross, did not Communicate to the Superior part its involuntary perturbations.

14. In extream Trials for the Purifying of our Love, there is some sort of separation made of the Superior part of the Soul from the Inferior part of it. In this Separation, the Acts of the Inferior part Flow from a Blind and Involuntary perturbation, for all that is Voluntary and Intellectual, belongs to the Superior part.

15. Meditation Consists of Discursive Acts, which are easily distinguished from each other ----- This Composition of Discursive and Reflexive Acts, is peculiar to the Exercise of Interested Love.

16. There is a State of so sublime and perfect a Contemplation as may become Habitual; So, that as oft as the Soul Actually prays, its Prayer is Contemplative, not Discursive. Then it has no more occasion to have Recourse to Meditation, and to its Methodical Actions.

17. Contemplative Souls are deprived of a Distinct, Sensible and Reflexive Intuition of *Jesus Christ* (1.) In the first Zeal of their Contemplation, and [2.] in extream Trials.

18. In the passive State, all the several Vertues are exercised without thinking that they be Vertues. Every Moment nothing else is thought of, but the doing of that which God Wills; and which a jealous Love at the same Effects, that none might desire Vertue for himself, nor be more Vertuous, than when he relies not upon Vertue.

19. In this Sense it may be said, That the Passive and Dis-interested Soul, desires not Love it self, as it is its Perfection and Happiness, but only as its that which GOD requires of us.

20. In Confession, converted Souls ought to detaste their Sins, and Condemn themselves, desire Remission of their Sins, not as their own Purification and Redemption, but as the thing which GOD Wills, and would have us Will for His Glory.

21. The Holy Mysticks have excluded the practice of Vertue, from the State of Transformed Souls.

22. Tho' this Doctrine [of Pure Love] be the pure and simple Evangelical Perfection, set down by Universal Tradition; Yet the Ancient Pastors did not Generally propose to the Multitude of the Faithful, any thing but the exercise of Interested Love proportioned to their Graces.

23. Pure Love is that alone which Constitutes the whole Internal Life, and thence proceeds the only Principle, and only Motive of all the Actions which are Deliberate and Meritorious.

By the express Condemnation of these Propositions, we would not be thought to approve of the other things contained in this Book. But that these Our Letters Patent, may be the more easily notified to all Men, and that none may plead Ignorance in the Case: We likewise will, and by the aforesaid Authority, command that they be published as usual by one of our Carriers, before the Gates of Our Royal Palace, of Our Apostolical Court of Chancery, and of the General Court on the Citatorian Mount, and at the Entrance of Campus Floræ without the City, and that Copies of them be set up at the said places: That being thus published, they might prevail on all and every person, whom they concern, as much as if they had a personal notice thereof. We moreover Require, that the same Credit be every where given both Judicially, and Extrajudicially to the Printed Copies of these our Letters Patent, Subscribed by a publick Notary, and Sealed by one in Ecclesiastical Authority; as should be to these Presents, if exhibited and shewn. Given at Rome, at St. Maria Major, under the Papal Seal, March 12. 1699, in the Eight year of Our Pontificate

Signed,

I. F. Card. Albani.

In the Year 1699 In the Seventh Indiction, on the 13th of March, and in the Eight Year of the Popedom of the Most Holy Father in Christ, and our Lord Innocent 12, by Divine providence Pope, the aforesaid Bull was set up and Published before the Gates of the Pope's Royal Palace of Innocent's Great Court, at the Entrance of Campus Floræ, and the other usual places of the City; by me Francis Perinus, Carrier to his Holiness.

Signed,

Sebastianus Vassellus, Mag. Curs.